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Let Me Look Up

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from February 1 to February 28

Illumination: The light of faith reveals the light of life to me.

Healing: I have faith in the constructive power of the Holy Spirit that is now restoring and rebuilding my body.

Prosperity: I have faith in the substance of God working in and through me to increase and to make manifest my prosperity.

For instructions about these thoughts turn to page 48

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God Presence

from the writings of

CHARLES FILLMORE

I *AM NOW in the presence of pure Being, and immersed in the holy Spirit of life, love, and wisdom.*

I *acknowledge Thy presence and power, O blessed Spirit. In Thy divine wisdom now erase my mortal limitations, and from Thy pure substance of love bring into manifestation my world, according to Thy perfect law.*

Man knows intuitively that he is God's supreme creation and that dominion and power are his, though he does not understand fully. The I AM of him ever recognizes the one divine source from which he sprang, and he turns to it endeavoring to fathom its wonderful secrets. Even children grope after the truths of Being.

No man knows the beginning of the query, who, what, and where is God? It is dropped from the lips

of the little child when he first begins to lisp the name of father and of mother, and it is repeated throughout the years.

Who made you? Who made me? Who made the earth, the moon, and the sun? God.

Then who made God?

Thus back to the cause beyond the cause ever runs the questioning mind of man. He would understand the omnipresence that caused him to be.

Does an answer ever come to these questionings? Does man ever receive satisfactory returns from this mental delving in the unfathomable? Each man and each woman must answer individually; for only the mind of God can know God. If you have found God in your own soul you have found the source of health, of freedom, and of the wisdom that answers all questions.

Language is the limitation of mind; therefore do not expect the unlimited to leap forth into full expression through the limited.

Words never express that which God is. To the inner ear of the mind awakened to its depths words may carry the impulses of divine energy and health that make it conscious of what God is, but in their formulations such words can never bind the unbindable.

So let us remember that by describing God with words in our human way we are but stating in the lisping syllables of the child that which in its maturity the mind still only faintly grasps. Yet man may know God and become the vehicle and expression of God, the unlimited fount of life, health, light, and love.

God is the health of His people.

Man recognizes that health is fundamental in Being and that health is his own divine birthright. It is the orderly state of existence, but man must learn to use the knowledge of this truth to sustain the consciousness of health.

Health is from the Anglo-Saxon word meaning "whole," "hale," "well." The one who uses the word really implies that he has an understanding of the law of the perfect harmony of Being. Health is the normal condition of man and of all creation. We find that there is an omnipresent principle of health pervading all living things. Health, real health, is from within and does not have to be manufactured in the without. Health is the very essence of Being. It is as universal and enduring as God.

Being is the consciousness of the one Presence and the one Power, of the one intelligence, and man stands in the Godhead as *I will.* When man perceives his place in the great scheme of creation and recognizes his I AM power, he declares, *"I discern that I will be that which I will to be."*

Man is the vessel of God and expresses God. But there is a mighty difference between the inanimate marble, chiseled by the sculptor into a prancing steed, and the living, breathing horse consciously willing to be guided by the master's rein.

So there is a wide gap between the intelligence that moves to an appointed end under the impulse of divine energy and that which *knows* the thoughts and desires of Divine Mind and co-operates with it in bringing about the ends of a perfect and healthy creation.

"No longer do I call you servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard from my Father I have made known unto you."

It must be true that there is in man a capacity for knowing God consciously and communing with Him. This alone insures health and joy and satisfaction. It is unthinkable that the Creator could cause anything to be that is so inferior to Himself as to remove it beyond the pale of fellowship with Him.

It is our exalted ideas of God and our little ideas of ourselves that built the mental wall that separates us from Him. We have been taught that God is a mighty monarch with certain domineering characteristics, who wills us to be sick or healthy; that He is of such majesty that man cannot conceive of Him.

Even in metaphysical concepts of God the impression left us is of a Creator great in power, wisdom, and love. In one sense this is true, but the standard by which man compares and judges these qualities in his mind determines his concept of God.

If I say that God is the almighty power of the universe and have in mind power as we see it expressed in physical energy and force, I have not set up the right standard of comparison. It is true that all power comes from God, but it does not follow that the character of the thing we term power is the same in the unexpressed as in the expressed.

God is power; man is powerful. God is that indescribable reservoir of stored-up energy that manifests no potency whatever until set in motion through the consciousness of man yet that possesses an inexhaustible capacity that is beyond words to express.

When that power is manifested by man it becomes conditioned. It is described as powerful, more powerful, most powerful, and it has its various degrees of expansion, pressure, velocity, force, and the like.

This power is used by men to oppress one another, and there has come to be an idea that God is power in the sense of great oppressing capacity. It is an ancient idea that He can and does exercise His power in punishing His creations, pouring out upon them His vengeance.

But this is not the character of divine power. If by power we mean force, energy, action, oppression, then we should say that God has no power, that God is powerless; because His power is not like the so-called power that is represented by these human activities.

God is wisdom—intelligence—but if we mean by this that God is "intelligent," that His knowledge consists of the judgments and inferences that are made in a universe of things, then we should say that God is nonintelligent.

God is love; but if we mean by this that God is the love that loves a particular child better than all children, or that loves some particular father or mother better than all fathers and mothers, or that loves one person better than some other person, or that has a chosen people whom He loves better than some other people who are not chosen, then we should say that God is unloving.

God does not exercise power. God is that all-present and all-quiet powerlessness from which man "generates" that which he calls power.

God does not manifest intelligence. God is that

unobtrusive knowing in everyone which, when acknowledged, flashes forth into intelligence.

God is not matter nor confined in any way to the idea of substance termed matter. God is that intangible essence which man has "formed" and called matter. Thus matter is a limitation of the divine substance whose vital and inherent character is above all else limitless.

God is not loving. God is love, the great heart of the universe and of man, from which is drawn forth all feeling, sympathy, emotion, and all that goes to make up the joys of existence.

Yet God does not love anybody or anything. God is the love *in* everybody and everything. God is love; man becomes loving by permitting that which God is to find expression in word and act.

The point to be clearly established is that God exercises none of His attributes except through the inner consciousness of the universe and man.

God is the "still small voice" that heals and blesses and uplifts, and it is only through the mind that He is made manifest as perfect wholeness.

Drop from your mind the idea that God is a being of majesty and power in the sense that you now interpret majesty and power.

Drop from your mind the belief that God is in any way separated from you, that He occupies form or space outside of you, or that He can be manifested to your consciousness in any way except through your own mind.

That "still small voice" at the center of our being does not command what we shall be or what we shall do or not do. It is so gentle and still in its work

that in the hurly-burly of life we overlook it entirely. We look out, and beholding the largeness of the world of things, we begin to cast about for a god corresponding in character with this world.

But we do not find such a god on the outside. We must drop the complex and find the simplicity of "the most simple One" before we can know God. We must become as a little child.

Jesus said, "God is Spirit," not "a Spirit" as in the King James Version. According to Webster, the word spirit means life or living substance considered independently of corporeal existence; an intelligence conceived of apart from any physical organization or embodiment; "vital essence, force, or energy as distinct from matter; the intelligent, immaterial, and immortal part of man; the spirit, in distinction from the body in which it resides.

Paul says, "In him we live, and move, and have our being." If we accept Scripture as our source of information there can be no higher authority than that of Jesus and Paul. They say that God is Spirit.

Spirit is not matter, and Spirit is not person. In order to perceive the essence of Being we must drop from our mind the idea that God is circumscribed in any way or has any of the limitations usually ascribed to persons, things, or anything having form or shape. "Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath."

God is life. Life is a principle that is made manifest in the living. Life cannot be analyzed by the senses. It is beyond their grasp, hence it must be cognized by Spirit.

God is substance; but this does not mean matter, because matter is formed while God is the formless. This substance which God is lies back of all matter and all forms. It is that which is the basis of all form yet enters not into any form as finality. It cannot be seen, tasted, or touched. Yet it is the only "substantial" substance in the universe.

God is love: that from which all loving springs.

God is Truth: the eternal verity of the universe and man.

God is mind. Here we touch the connecting link between God and man. The essential being of God as principle cannot be comprehended by any of the senses or faculties, but the mind of man is limitless, and through it he may come in touch with divine principle.

It is the study of mind that reveals God. God may be inferentially known by studying the creations that spring from Him, but to speak to God face to face and mouth to mouth, to know Him as a child knows his father, man must come consciously into the place in mind that is common to both man and God.

Men have sought to find God by studying nature, but they have always fallen short. This seeking to know God by analyzing the things made is especially noticeable in this age. Materialistic science has sought to know the cause of things by dissecting them. By this mode they have come to say: We must admit that there is a cause, but we have not found it; so we assume that God is unknowable.

To know God as health one must take up the study of the healthy *mind* and make it and not physical appearance the basis of every calculation.

To study mind and its ideas as health is a departure so unusual that the world, both religious and secular, looks upon it as somehow impracticable. The man who lives in his senses cannot comprehend how anything can be got out of the study of something apparently so intangible.

The man of affairs cannot see what mind or its study has to do with matters pertaining to his department of life, and the religionist who worships God in forms and ceremonies makes no connection between the study of mind and finding out the real nature of God.

Behold, I go forward, but he is not *there;*
And backward, but I cannot perceive him;
On the left hand, when he doth work, but I cannot behold him;
He hideth himself on the right hand, that I cannot see him.

Thus ever cries the man who looks for God in the external; for health from an outside source.

In mathematics the unit enters into every problem; and in existence mind is common to all, above and below, within and without. The secret of existence will never be disclosed before man takes up and masters the science of his own mind.

Man's consciousness is formed of mind and its ideas, and these determine whether he is healthy or sick. Thus to know the mysteries of his own being he must study mind and its laws.

Many people in every age have come into partial consciousness of God in their own soul and have communed with Him in that inner sanctuary until their faces shone with heavenly light; yet the mys-

teries of creative law were not revealed to them, because they did not get an understanding of its key, which is mind.

Mind is the common meeting ground of God and man, and only through its study and the observation of all the conditions and factors that enter into its operation can we come into the realization of God as abiding health and sustenance.

God is mind; and we cannot describe God with human language, so we cannot describe mind. To describe is to limit, to circumscribe. To describe mind is to limit it to the meanings of sense. In our talk about mind we are thus forced to leave the plane of things formed and enter into the realm of pure knowing.

We can only say: I am mind; I know. God is mind; He knows. Thus knowing is the language I use in my intercourse with God.

If you ask me about the language I use in communicating with God, I am not able to tell you; because you are talking from the standpoint of using words to convey ideas, while in the language of God ideas in their original purity are the vehicles of communication.

But ideas are the original and natural agents of communication; and everyone is in possession of this easy way of speaking to God and man. Thus we may learn to use this divine and only true way consciously if we will but recognize it and use it on the plane of mind.

But we must recognize it. This is the one truth that we have to reveal to you: How to recognize this divine language in your own consciousness and how

through recognition to bring it forth into visibility. It is a truth that we cannot reveal to you by a series of eloquent essays on the majesty, power, and wisdom of God and the everlasting joy that follows when you have found Him.

Compared with audible language, communion in mind can be said to be without sound. It is the "still small voice," the voice that is not a voice, the voice using words that are not words. Yet its language is more definite and certain than that of words and sounds, because it has none of their limitations. Words and sounds are attempts to convey a description of emotions and feelings, while by the language of mind emotions and feelings are conveyed direct. But again you must transcend what you understand as emotion and feeling in order to interpret the language of God. This is not hard. It is your natural language, and you need only return to your pristine state of purity to achieve it entirely.

You are mind. Your consciousness is formed of thoughts. Thoughts form barriers about the thinker, and when contended for as true they are impregnable to other thoughts. So you are compassed about with thought barriers, the result of your heredity, your education, and your own thinking. Likewise your degree of health is determined by your thoughts, past and present.

These thoughts may be true or false, depending on your understanding and use of divine law. You must open the walls of your mental house by a willingness to receive and weigh these thoughts in the balance of good judgment and to drop out of your mind everything except the one idea:

I want to know Truth, I am willing to learn. I want to express radiant health.

From the teaching that the Deity is a person we have come to believe that God is changeable; that He gets angry with His people and condemns them; that some are chosen or favored above others; that in His sight good and evil are verities; and that He defends the one and deplores the other. We must relieve our mind of these ideas of a personal God ruling over us in an arbitrary, manlike manner.

God is mind. Mind evolves ideas. These ideas are evolved in an orderly way. The laws of mind are just as exact and undeviating as the laws of mathematics or music. To recognize this is the starting point in finding God.

God loves spiritual man, and that love is expressed according to exact law. It is not emotional or variable, nor is there any taint of partiality in it. You are primarily a spiritual being, the expression of God's perfection, the receptacle of His love; and when you think and act in the consciousness of perfection and love, you cannot help being open to the influx of God's love and to the fulfillment of His divine purpose. This is the exact and undeviating law that inheres in the *principle* that God is.

In Spirit you never had a beginning, and your I AM will never have an ending. The world never had a beginning and will never have an ending. All things that are always were and always will be, yesterday, today, and forever the same.

But things formed have a beginning and may have an ending.

But God does not form things. God calls from

the depths of His own being the ideas that are already there, and they move forth and clothe themselves with the habiliments of time and circumstance in man's consciousness. We must have firmly fixed in our understanding the verity that we shall have to square all the acts of our life.

God is never absent from His creations, and His creations are never absent from their habiliments; hence wherever you see the evidences of life, there you may know that God is.

If you are manifesting health, that health has a source that is perpetually giving itself forth. A perpetual giving forth implies a perpetual presence.

There is no absence or separation in God. His omnipresence is your omnipresence, because there can be no absence in Mind. If God were for one instant separated from His creations, they would immediately fall into dissolution. But absence in Mind is unthinkable. Mind is far removed from the realm where time and distance prevail. Mind is without metes or bounds; it is within all metes and bounds; it does not exist but inheres in all that is. Hence in spirit and in truth you can never for one instant be separated from the life activity of God even though you may not externally feel or know of His presence.

God lives in you, and you depend on Him for every breath you draw. The understanding you have, be it ever so meager, is from Him, and you could not think a thought or speak a word or make a movement were He not in it. Your body is the soil in which God's life is planted. Your mind is the light for which He supplies the oil. "I am the light of the world," said Jesus. "Ye are the light of the world."

Let God Be Leader

ELSIE HAWES SMITH

WHEN WE DRIVE along an unfamiliar highway at night we feel a growing fatigue from the constant strain of peering at the dim road ahead. The headlights project a bright gleam for a short distance, but we drive a little less confidently because we do not know what lies beyond the immediate range of our vision. Then a car speeds by, and we follow it, driving a little faster because we are guided by its taillights. It is much easier with this unknown guide lighting up the road, showing us the turns and curves that are ahead.

On our journey of everyday living all of us may have a Guide to lead us along the unfamiliar road, but we must be willing to follow Him. Too many of us think we know the way and are confident that we can find it alone and run our lives according to our own plan. But often we slow down at the wrong places or fail to read a road sign correctly. We come to dread unknown corners and to worry about bumps we have encountered or the rough stretches ahead.

Some persons claim that they are self-sufficient, and seemingly they have gone along with the help of no one. But no man or woman, however successful according to standards of wealth or accomplishment, has ever attained true greatness or lasting fame without a sense of the nearness and presence of God. Until a few years ago people hesitated to talk much about God. Religion was a Sunday affair, rarely

mentioned between times. The change that has come about in the last generation in our attitude toward the religious life is indeed heartening. One of the most hopeful signs in these troubled times is that more and more persons are acknowledging God as the source of their accomplishments and the inspiration of their daily lives.

We must let God lead the way. We must "get in touch" with Him. What does this mean? It means that we must wake our hearts to an intensely alive realization that we are part of Him, that He is within us, and that we can create a positive nearness with God that makes Him our companion and leader. He is not a stranger who passes in the night and who will lead us if we can keep up with His speed; rather, He is a friend who will suit His pace to ours.

Besides a light along the way, we need a destination. I know a little boy who loves to go for a ride, but he always wants to know where he is going. "Just for a ride" does not satisfy him. Young though he is, he wants to have a definite goal, even if it is no farther than going down the street for an ice-cream cone. If he always seeks a destination, his progress in life will be orderly, and his way will be well-marked and smooth. There are so many persons who have no definite goal, no plan in life, no ideal to strive for! The persons who have no plan muddle along and putter through their days, flitting from one thing to another, wasting their time, and scattering their energy with small results.

I know a farmer who is always behind in his work. He is late cutting his hay, late with his fall sowing—always late, and never successful. He may

spend half the morning during harvesttime repairing a piece of machinery that should have been fixed during the slow days of winter. Yet he cannot see that his operations are carried on without a plan.

Some persons have been heard to say, "Plan as I will, things never seem to come out right!" Many young persons start out with bright dreams and good prospects, and somewhere along the way they slow down or get sidetracked and end up plodding along only half alert to opportunities around them.

There are many reasons for frustration—fear, discouragement, selfishness, lack of money, illness. Any or all of these circumstances can break the pleasant tenor of the best conceived plan—if we depend on ourselves alone. We are not strong enough or wise enough to be completely self-sufficient. We need advice and guidance; we need a counselor to help us select the right destination and see that we take the right turns to reach our goal. Such a counselor and leader is God. God is always here when we need Him, an ever-present help in time of trouble. The Psalmist wrote,

"They cried unto Jehovah in their trouble,
And he delivered them out of their distresses."

When we are traveling down a sunny, well-marked road we may not feel the need for a guide. But when a fog closes in or it becomes dark we are conscious of our own inadequacy. Too often, while things seem to be going well, some persons take their good fortune and their happiness for granted. They are not conscious of any need; their self-confidence seems sufficient. They forget to say a prayer of thanks for the bright days. They disregard their

need for God. And then something goes wrong. They take the wrong path; they forget to heed the signs; everything seems to end in confusion.

Confusion is the result of negative thinking, mistaken ideals, selfish gains, unfair practices, stubborn pride, wrong decisions. Many persons never think of calling upon God until they reach troubled times. Then they turn to Him and plead with Him to lift them out of their distress. This is the mistake that causes the distress: shutting out God. For their own good they cannot afford to forget about God, to shunt Him to one side because they do not think they need anyone or anything outside themselves. When they do this they lose some of their potential strength, some of the wisdom they may have had, some of the sense of direction that is needed in every life.

But God is ever at hand. That part of us which is Spirit can always wake from its troubled sleep and seek contact with that great Spirit which is God, and it can be confident always of help. It is never too late. When we start something and seem to make a mess of it God can straighten it out for us. When we have run our lives "into the ditch" in the darkness He can get us back "on the road." Had He been our leader in the first place, there would have been no problem; we would have stayed on the road and never risked our lives in the ditch! Many persons say, "Why does God let these things happen to me?" God does not let anything "happen" to us. We create our problems ourselves! We construct our own roadblocks of fear, resentment, failure, and poor health with our mortal minds.

The good parents do not offer guidance in the lives of their adult children unless they are asked for advice. God does not guide our lives unless He is invited! Any time we feel the need of God, no matter how long we have traveled alone, He is here. When we become conscious of a need for Him, when we open our hearts with a desire to co-operate with Him, His calming influence will begin to operate in our lives.

Co-operate is a key word in our relationship with God. We cannot expect to say, "Please, God, fix things for me," and continue on in our selfish and willful way. If we expect to get something from life, we must expect to give God co-operation in return for His help. We must give up our old ways of thinking, our pride, our selfishness, our gloom. A true desire and humble determination to let go of old habits of thought, a faith that He can and will help us—these and a real effort to make ourselves listen to the "still small voice" that is God's and to follow His leadership will bring us back to the road that leads to a richer, fuller way of life.

It is well to remember the old law of physics that two things cannot occupy the same space at the same time. If our hearts are full of thankfulness and happiness, of love and forgiveness for those around us, of confidence in God's leadership, then there will be no place for the discordant emotions that have hampered our days.

Plan your days. Even in little things make the most of every opportunity and every deed. Let God be your adviser and counselor; let Him inspire you with uprightness, wisdom, understanding, and en-

during faith. Let God be the leader.

When you have this consciousness doubts seem to slip away; frustrations, unhappiness, bad luck, poor health—all disappear. The fog lifts; the darkness gives away to light. You take up the task ahead with new zeal, new courage, new confidence that the way is clear. With God as your leader you cannot lose the way!

How to Write, Telephone, or Telegraph to Unity:

TO WRITE, address: Unity, Lee's Summit, Missouri.

TO TELEPHONE LONG-DISTANCE, call: Unity, Kansas City, Missouri, BAltimore 4720 (where 24-hour service direct to Unity headquarters is maintained).

TO TELEGRAPH, address: Unity, WUX, Kansas City, Missouri. (The WUX code assures direct 24-hour connection to a teletypewriter in our office.)

You and Prayer

CHRISTINE WARREN LEY

UNITY TEACHES US that God, our loving Father, answers every sincere prayer in His perfect way. Yet, how many times our prayers seem to be unanswered! We ask God for a specific job, a certain house, or a certain opportunity, and we do not get it. We pray for health and continue to feel as poorly as ever. We pray for an idea and inspiration; neither comes.

How can we reconcile our idea of a loving Father to our feeling of disappointment, sorrow, and frustration when we do not seem to receive that for which we pray?

We learn that "God is love"; surely He would not withhold our hearts' desires. Jesus promised us lives of abundant joy. He healed the sick, awoke the dead. And He promised that we could do all that He did and more.

Then how and why are we limited? Obviously, the lack lies within ourselves. Unity teaches us that God can and wants to give us, His children, every good thing. But God's primary concern for each of us is that we grow spiritually. Therefore, although what we may desire is God's plan, which is waiting for us, it will not become manifested for us until we have progressed sufficiently to receive it. We must search within ourselves if we believe that our prayers are unanswered.

First, we must study the life of Jesus. Only thus

can we learn to walk "in His steps." And in so doing we shall find that Jesus' life was incomplete subjugation to God's will. This must become the keystone in our own spiritual growth. Jesus tells us, "I am the way, and the truth, and the light." Therefore, we must endeavor to follow Jesus' way of life, as Jesus is God's expression of the Christ made completely manifest in man. The Christian way of life is not merely a theory for us to believe in; it must be put into practice every second of every hour of every day. It is everyday kindness and consideration; it is acknowledging the good in every situation and seeing the Christ in every person. We must learn to give generously of ourselves to God's work—of our time and thought as well as our substance. We must allow God to work through us.

In our daily lives we must consciously seek to manifest "first his kingdom." We must ceaselessly work at perfecting ourselves in word, thought, and deed. We must learn to turn our backs on all error thoughts and actions and allow God's love to fill us. We must learn to co-operate with our experiences. We must not fight or resist error or negation; instead, we must absorb it by asking God's forgiveness and a blessing on the sender of the negative thought or situation. Thus, through God's Spirit within us, we are able to transmute the error thought and send love in its place. Jesus' last act as He hung on the Cross was to ask God's forgiveness of His torturers: "Father, forgive them; for they know not what they do."

Second, we must look to our prayer life, our attitudes, and methods of prayer. We must learn to

test each prayer in the light of God's will and so prevent our praying amiss. We must learn to pray for opportunity of realizing our desire and then work patiently and expectantly toward its manifestation, remembering that God works through His own laws. We must co-operate with His laws, bringing ourselves into harmony with them. Perhaps we pray selfishly and without the motivation of love. Or we may be inadequately prepared to receive the answer. Sometimes we do not accept or recognize God's answer when it comes. With our limited, human vision we may be asking for something less than our own or another's highest good. We must always pray with great discernment, as God's answer may have ramifications other than those we anticipate.

When we pray have we learned to quiet ourselves and enter into that relaxation and peace in which we consciously feel and sense God's presence? Then, we must remember to thank Him for the blessings He lavishes upon us, not only the obvious ones, but also the everyday ones that we are so apt to take for granted. When we repent our errors God expects us to accept freely His grace and forgiveness and, through the experience to emerge with increased spiritual power.

In seeking God's guidance are we alert to His answer? His answer may come immediately, or it may come as a fleeting thought through something we read. We must learn to hold the image in our minds of that for which we pray, giving thanks in advance for its manifestation. Indeed, we must search our lives and our methods of prayer to discover how we may be delaying or blocking the abun-

dant good God has in store for each of us. As we spiritually unfold and feel more and more the surge of God's Spirit within us, we shall find that our methods of prayer change. As we let God's love and power fill us, we shall find that we gradually thank Him more, and become increasingly receptive to His will. As we do, we shall discover the incidence of so-called unanswered prayer diminishing in proportion to the extent we seek to manifest God's will for us in our daily lives.

WATCH!

Mildred N. Hoyer

Watch those words—
The words so quickly spoken,
Yet so futile to recall:
The words that praise or criticize;
The kindly words, however small;
The harmful words, so thoughtlessly let fall—
Watch them, for indelibly they trace
Their lines of beauty or ugliness
Upon the human face.

Watch those thoughts—
For thoughts stand guard upon the lips;
They are the very words men speak,
The words that can uplift, inspire, destroy;
They are the good or evil that men seek;
They have the power to make men strong or weak—
Watch them, for their counterpart
Is mirrored unmistakably
Upon the human heart.

The Gospel of Praise

L. STEVENS HATFIELD

THE SCRIPTURES REMIND us to praise God,
"Who forgiveth all thine iniquities;
Who healeth all thy diseases."

Praise has a healing effect on mind and body; it releases tensions and makes one feel in tune with life. By praising God every day for love, peace, joy, intelligence, for all the things that make life full and rich and free, we stir up Godlike qualities in us; we increase our capacity for real living.

Some persons believe that praise spoils individuals and that it builds up their egos and causes them to let down in their efforts. We should never be afraid to praise the good qualities or efforts of another, for we are actually praising the Godlike qualities in him and helping him to realize his powers and potentialities and to express them even more fully. The Scriptures admonish us to "withhold not good from them to whom it is due."

Logically, our praise should begin with praise for God, for we cannot truly praise His creation without praising Him as the Creator. Paradoxically, we find it difficult to praise either God or man if we cannot praise and appreciate ourselves. The persons who are the most generous in their feelings toward others are those who have developed self-confidence and an appreciation of their own abilities. Those who truly praise God are those who have found Him in their own hearts, who feel the wonder of His

presence, the wonder of themselves as created in His image and likeness.

Let your heart be filled to overflowing with joy this day. Give thanks for the dear ones in your life; bless each one for the particular expression of God's love that he reveals to you. Bless your world and all the tasks that fall to you to do. Know that it is God's wisdom that has brought these tasks before you and God's strength and intelligence that enable you to perform them efficiently and well. Praise the life that flows so faithfully through your entire being, harmonizing your thoughts, cleansing your mind, and healing your body. Praise Him for His great, directing intelligence, which keeps all things in divine order. Praise Him for the earth, the clean, sweet air, the trees, the sunset, the birds, the gentle rain, the beauty of the snow. Praise Him for shelter, for food, for all the comforts of life, and for the infinite supply that constantly sustains you. Praise Him for your health, your peace of mind, your happiness. Praise Him for His infinite patience, His love, His faithfulness, the wonder and joy of His blessings.

All of us have perceived the response of others when praise is generously given. All of us have felt the warm glow in our own hearts when praise is graciously bestowed upon us. It brings out the best in us and quickens our desire to do even better and to merit more approval. If we want our human relations to be happy and harmonious, we will not withhold the expression of our praise and commendation.

By recognizing and giving thanks for the good that we have we open the way for greater good to

come to us. We cannot be negative and constructive at the same time. And since praise is admittedly a constructive quality, our use of it will bring constructive results.

It is a natural impulse to respond to the good wherever and whenever we see it. It is easy to express praise or approval when we are pleased with something or someone. The way of Truth, however, is to praise and bless the goodness of God in all persons and all situations, whether it is apparent or not. Sometimes our vision is not clear enough to see all the good in ourselves, in our neighbors, or in the world about us. So, we should begin by praising and blessing the little good that we do see. We should strive to look beyond what we can see with our physical sight to the great good that is always here in Christ.

"I will bless Jehovah at all times;
His praise shall continually be in my mouth."

A smile given in friendliness and good will can start a song of joy in the heart of another. A kind word where none is expected can start a rush of happiness into someone's mind. A prayer for health and strength can lift the thoughts of a friend to a new and vital outlook. A deed of generosity can restore someone's faith in love and goodness. The world is full of persons ready to accept and send on any good and glad impulse that you may start.

Smiles and prayers and words of encouragement start little songs of praise in the hearts of other persons, and these songs rise like a symphony of love and thanksgiving from the hearts of many to God, the Father of us all.

Someone may ask why we praise God when He, being unchangeable principle, is not swayed by flattery or influenced by praise. The answer is that we praise Him for the same reason that we pray—not to change Him, but to change ourselves. Praise enlarges our capacity to receive. Every time we express our gratitude, either by thanking a person or by offering a prayer of praise to God for some measure of His grace and goodness, we open the way for greater abundance of grace and good to come to us.

The Psalmist, in his great joy and appreciation of God's eternal goodness, sang,

"Bless Jehovah, O my soul.
Praise ye Jehovah."

By praising and thanking God, by remembering that He is the giver of every blessing you now enjoy, and by making the very best use of it you know that you will increase your consciousness of His ever-present and all-powerful good. Praise Him with faith in your heart, no matter what today's situation seems to be, and go forward expecting and receiving more and more good.

"I will give thanks unto Jehovah with my whole heart;
I will show forth all thy marvellous works."

It is no longer thought essential to prayer, nor is it becoming to the spiritual-minded person, to be sad and downcast. It is a joyous heart and a happy spirit that restore and inspire. It is this same spirit of praise that makes other persons behold you and want to learn your secret and apply your principles.

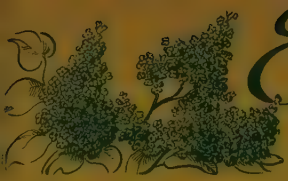
Have you ever experienced the joy of declaring from the depths of your being, "Father, I thank

Thee!" for some fulfilled desire or answer to prayer? If you have never experienced this great joy, stop right where you are and praise God and give Him thanks for what you have and what you desire to have. If you desire better health or a more abundant life, praise and give thanks for your perfect life and health now. Even though you do not at present see it in outer manifestation, start steadfastly praising God, until you feel every cell and atom of your being vibrating with new life. If you desire a greater consciousness of His abundance and joy, praise and give thanks that abundance and joy are now being manifested in your life and affairs.

"Praise ye Jehovah.
Oh give thanks unto Jehovah; for he is good."

Regardless of outer appearances, you can always be sure of the inner presence of God's goodness. When you look beyond your personal shortcomings you behold your innate divinity. When you look upon men as your brothers in Christ and praise them for the good you know is in them and about them, you discount any imperfections they may have been displaying. Praising and magnifying the good always calls more good into expression.

Praise is a mighty power. It may be likened to the warm rays of the sun; it brings out the best in everything it falls upon. Jesus was a master in the art of praise. He never neglected to praise God and to bestow upon Him credit for every miracle that He performed. Even though His followers had many faults, just as we all have today, He never neglected opportunity to praise those He ministered to. People loved Him for it, just as you will be loved if you



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can see beyond the limitations of the personal man and praise and bless the good you know is within. Let words of praise be on your lips, and increasing joys will come to you and your world.

There are many ways to praise God. One of them is by being kind to His children. There is always someone who needs the lift that comes from an act of brotherly love. Your kindness will provide such a lift. Every time you do something for the benefit of another, no matter how small it may seem at the time, you show forth more of the Spirit of Christ within you. Your life and the life of the one you touch will be richer and better because of the contact.

A young man engaged in selling a popular product was experiencing great difficulty in closing his sales, even though he felt his customers wanted what he had to sell. He did not realize that his failure to succeed was being caused by his sharp-tongued, critical, and impatient attitude toward his customers. In desperation he took his troubles to a Truth teacher. She gently but firmly pointed out his faults and suggested that he try a bit of praise on his next customer. She advised him to let the prospect know that he felt the prospect was competent to judge what he wanted, that he, the prospect, was well qualified to know whether the product met with his approval; in short, to let the man he was trying to sell know that he felt him to be a man in authority who could use his own judgment. In relating his experience, the salesman said that learning to praise was the hardest task he had ever had to do but that it had been the most remunerative and enjoyable thing that ever occurred to him.

Words spoken in anger, retaliation, criticism, or haste often lead to regret, ill will, and failure. Gracious words, words of praise are so greatly needed in the world today that it seems a pity we are not prone to follow Jesus' example of always speaking the kind word. We can never fully know how much good a word of praise may accomplish, even though we are fully aware that we all put forth our best effort when we believe we have the appreciation of others.

Honest praise is constructive and renewing. And as we give it voice, we are acting as channels for God's love. Our word of praise may be just what another person needs to lift him above feelings of discouragement and sorrow and inharmony. Our word of praise may provide the impetus he needs to keep on when he feels that the end has come. We transmit the blessings of God when we consciously become mediums through which He pours out His limitless blessings, when we speak only words of loving-kindness and praise, when we know and let others about us know that the only power at work within our minds and bodies is the invincible, all-conquering, all-healing power of God.

Start now to pour out a blessing on every person whose life touches yours in any way. Bless and praise those you speak to at home, in the office, or in the shop. Put a word of praise in every letter you write. Praise every person who crosses your thoughts. Ceaselessly thank the Father for His goodness. Praise Him for His loving care. No matter what has occurred or may occur in your outer life, the Spirit of the Father still abides in you, unaffected and ever

ready to comfort you. You need only to call upon this infinite goodness with words of praise and thanksgiving to receive fulfillment of your highest desires.

No matter what the situation confronting you, never allow yourself to believe that there is no solution. Though your present thought may offer no solution, have no fear, for the omniscient Spirit of God within you is an all-conquering Spirit. Whenever you turn your attention within to His presence, believing that He will inspire you with the perfect idea you need to solve your difficulty, He will do so. And He will also supply you with the strength and ability to carry out these ideas.

If you are not pleased with your present status in life, begin to praise yourself silently. Praise your work, your ability, your employer. Remove all thoughts of criticism or condemnation from your consciousness. You will be surprised to find that your mentality will be regenerated, your outlook brightened, your prosperity increased.

"It is good to sing praises unto our God;
For it is pleasant; *and* praise is comely."
"I will give thee thanks for ever . . . for it is good in the presence of thy saints."

Now with the new-born day I give
Myself anew to Thee,
That as Thou willest I may live,
And what Thou willest be.
—SIR H. W. RAKER

What Unity Has Taught Me

DORA SESSIONS LEE

WHEN I OPEN my UNITY magazine each month it gives me pleasure to reflect that Truth has led me to a fuller and more satisfactory way of life.

In 1934, a friend, realizing that I was unhappy because of certain conditions that prevailed in my life, sent me a subscription for UNITY. When the first copy came I threw it in the wood box, but a few hours later I was impelled to get it out and look it over. I always have been an inveterate reader, and the interesting-looking little volume appealed to my curiosity, I suppose.

Up to this time I had been ruled and swayed by the dictates of a material world, despite the fact that I was born into a Christian family and adhered strictly to the laws of God as I was taught to interpret them.

From that time on I read each issue of UNITY as soon as I received it. While I do not claim that the study of the Unity teaching instantly changed my life, I can positively affirm that the woman I believe myself to be today is a product of the unconscious growing influence Unity has had on me.

I am not now or never have been a selfish or self-centered person, but I never really understood what sharing means until Unity taught me. Inherent in the human race is the instinct for self-preservation, which has a tendency to exclude more or less

from the family circle those persons on the outside. This tendency, unless recognized early and carefully guarded against, can develop into partial or complete disregard for what might loosely be termed one's "debt to humanity." It can also foster the belief that this is a limited supply of material necessities in the universe and that, having once attained an adequate supply for oneself and one's loved ones, one must hold on for dear life in order to keep it.

Nothing is farther from the truth. While Christianity does teach the beauty of sharing by the lesson of the tithes and so on, my first intimation of the disastrous results of not sharing came to me while reading H. Emilie Cady's book *Lesson in Truth* (Second Lesson, paragraph 40; Seventh Lesson, paragraph 35).

We have come to consider wealth largely in terms of dollars and cents. And we quite logically adopt the attitude that if we do not have money we have nothing to share. Nothing could be farther from the truth. Many times, love, an encouraging word, or an understanding heart can help to lift a burden that no amount of money can budge. And the proof of this is that often a person with the most material wealth is poverty-stricken in those rewarding virtues that make for true happiness. So, do not think that unless you have money you have nothing to share.

All my mature life I have struggled hard for the things I wanted and really needed. I have rarely ever had my wishes granted, not in their totality, anyway. Now that I have given over the struggle entirely, so many of those selfsame wishes and desires are coming true. Late in life? Well, yes. But this is

of small moment. The wealth of the experience is the fact that at long last I have come to know that I do not have to struggle for anything. Also I now know that there is no lack anywhere of material supplies. I merely build my hope on the precept of sharing what I already have, whether it is money or some of the more intangible kinds of wealth, live as nearly right as I can, and know that the things I need, every legitimate wish of my heart, will be realized without my struggling at all.

Unity has taught me the truth about prayer—has taught me that prayer is an attitude of life rather than a matter of words. For instance, my most impassioned prayer can elicit silence—nothing else. And my attendance on God can and often does bring tangible results without my framing one verbal word of petition.

Verbal prayer can be and often is a thing of beauty and grace, but do not think that because you are silent in the presence of the Most High that the desires of your heart are doomed to disappointment, because such is not the case.

Unity has taught me humility; it has taught me that any small talent I may already have or manifest is God speaking through me and that the only glory I can claim is for that of being the channel through which God's message is sent. A clear and beautiful thought or image cannot come through a clogged channel. Even the smallest and most restricted channel should be instantly recognized and given thanks for, because only in this way lies the possibility of its widening to really worth-while proportions.

Unity has taught me the value—and, what is a great deal more important—the meaning of genuine friendship by proving to me that the human ego has a negligible element in it; that the mutual attraction of the two persons necessary to a friendship is simply the meeting and the recognizing of the indwelling Christ in each. Friendship can and does exist between persons of quite unlike exterior attractions. In other words, the name I bear counts nothing at all in the process of obtaining for me the genuine friendship so vital to my worth-while ongoing. It is merely a convenient and necessary way of distinguishing between me and others of my kind.

Unity has taught me—Unity is still teaching me.

ATTAINMENTS

Harold Gerard

Though man's own towers in the sky
The monuments of nature vie,
Can he, with clever tools, surpass
The craftsmanship in blades of grass?
And though his lights may shine afar,
Can they bedim a single star?

Can speed of microphones compare
With heart-to-heaven speed of prayer?
What drugs and instruments, combined
To heal the body, ease the mind,
Can match the spoken surgery
Of Him who walked by Galilee?

True Successful Activity

KATHLEEN W. WELCH

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed.

THE WORD SUCCESS has come to mean, for the majority of persons, the gaining of money and position—the things desired most in the material world. The general meaning of work is daily activity with which man makes his living. If he is fortunate, this results after a while in the attaining of money and position.

These definitions are not essentially wrong, but they are inadequate. They are only partial definitions. The tendency to take a partial definition rather than the whole and to magnify it has caused much unnecessary misery and dissatisfaction in the world. If the true meanings of work and success could be taught to our children before they reach an age to choose their lifework, how much discontent and failure and heartache could be avoided!

The foregoing definitions are inadequate because they place emphasis, first, on the reward or remuneration and, second, on the activity chosen. This is putting the cart before the horse. The important thing is a clearer understanding of what true work is.

A good definition of work is given by Basil King in his book "Faith and Success": "Work, as I understand it, is that contribution to the common good which the individual has the aptitude and the ability to make." He goes on to point out that work is not

a mere trade or craft or profession by which man makes his living. Rather, it is that only as a consequence. True work is man's giving himself in some sort of service to mankind. It is, or should be, his highest form of self-expression. It is that which gives him a reason for living and puts worth-whileness into his existence. It is his contribution to life, to the common good.

And why should man contribute to the common good? Because this is the only way in which he can feel worth while and be happy in his work. This is the only way in which he can develop self-respect and a sense of dignity in his contribution. I heard a father explain this to his son once, and I thought how wonderful it would be if all parents had the vision to instruct their sons and daughters in like manner.

"Look, Tom," he told the boy, "it's just a case of 'playing the game.' Why do you throw all you have, all you are, into helping win a football game? Isn't it because you want your fellows in the game to win? Isn't it a sense of loyalty? You couldn't have them think that you'd let them down. You just *have* to give them and the coach the best you have, because, well, aren't they doing just that for you? Life is like that. Millions of people all over the world give their time, their services, their concentrated thought, their skill, in order that you and others like you may have more comfort, more convenience, more pleasure, more beauty in life.

"As an example, take one morning in your daily routine. You get up from a bed that someone else built. Another felled the trees from which the wood

came, and still others constructed the springs, wove the sheets and blankets. Other persons plucked the birds for the feathers with which the pillows were made. You take your bath in a bathroom in which a plumber, carpenter, electrician, and painter have put their trained skill to work. Your breakfast is prepared from ingredients that farmers, planters, sugar refiners, dairymen, millers, transporters, and special manufacturers have brought to your table. Someone has written and printed the books you take to school. The same principle applies to the clothes you wear. The bus in which you travel to school is the product of many persons' ingenuity and skill. In every way, your life is cushioned and padded and made a great deal more interesting by the services rendered by others. Don't you think you should give something to the world in payment for all this service?"

Yes, man's work should be a reciprocal giving of himself and his service to the common good. It would be ideal if each person could begin his adult life with a deep-rooted, twofold intention. First, there should be a determination to pay back as much as possible of the tremendous obligation under which others have put him by their services through the years; and, second, there should be a determination to do his work so well that others will profit by his services as he has profited by theirs. This would be living according to the Golden Rule, which itself is a statement of universal spiritual law. Giving, not getting, is the law of life. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"

"Except Jehovah build the house,

They labor in vain that build it."

So much for the true definition of work. Now, how about success? We have stated that the general definition of success is the gaining of money or position or both. This is good as far as it goes, but it covers only a fraction of the word's true meaning. A thief may steal successfully and become rich and powerful. A gangster may become famous and wealthy. But how can a man become successful and, at the same time, gain happiness, satisfaction, and, most important of all, spiritual growth? It seems to me that true success is the full expansion of self—physically, mentally, and spiritually and with the aptitudes and talents God has given, in work for the common good. It is success by contribution rather than success by acquisition. Actually, success is in the doing of the work well, the attitude in which work is approached and carried on. One may gain wealth and lose health and happiness. But the satisfaction of self-respect that comes to a man who knows he is trying to give of his best to his work and is also contributing somewhat to the good of humanity cannot be taken away from him.

I have found this to be true in my own business, which is the rental of summer cottages. Five years ago my husband and I started this project without any previous experience. The temptation was to see the money coming in and the cottages filled without due thought to the type of tenants or to the high standards that should be maintained. Fortunately, the teachings of Unity saved us from this grave mistake. Daily, and almost hourly, that first year, divine love and wisdom, order, beauty, and efficiency were

in full control of every move, every decision, every plan. We affirmed that only the right persons would be guided to our place and that they would be "satisfied customers," because we would be helped by divine intelligence to give them good service, friendliness, and intelligent co-operation. Needless to say, this system worked out beautifully and successfully. It demonstrated the words,

"In all thy ways acknowledge him,
And he will direct thy paths."

Napoleon Bonaparte gives us one example of the wrong type of work or activity. It is recorded that he had a brilliant mind, a gift for obtaining the obedience and loyalty of the men under him, and he was a good judge of character. However, he had the wrong idea of successful activity. His was a creed of success by conquest and acquisition, and so thousands of men died, thousands of families were left destitute, and most of the world lived in fear of his egoism and ambition.

There will be times when we have distasteful tasks to perform. But these same tasks can be character builders. The well-liked and sympathetic task we are pretty sure to do well. It is the disliked job, the job we think does not measure up to our powers that is the challenge. If the disliked job is done to the best of our ability and with cheerfulness, it of necessity strengthens our moral and spiritual fiber. Then we are better prepared for greater tasks ahead. Jesus worked as a carpenter and no doubt helped with the family chores. Surely, during that period His mind was filled with His forthcoming mission of teaching and healing. But we feel just as sure that His work

from day to day was done well and to the Father's glory. He was always about His Father's business. This was the all-important thing, as it should be with every Christian. And surely the Father's business is the common good of humanity, the expansion and the upward striving of the individual.

And so we see that true work is the giving of a man's abilities and aptitudes in service to the common good. And true success is the full expansion of a man and his abilities, which are dedicated to the common good in full recognition of the wonderful service he has already received and is still receiving from others. Man's work is truly successful in so far as it furthers God's good on earth and insomuch as it leaves the world a better place.

Dear Father, help me, whatever my work may be, to do it well, to do it to Thy glory as a grateful service to Thee and to Thy beloved children. Help me to see both my work and its success as a contribution to Thee and to the good of mankind.

RESOLUTION

Dorotha Fox

That I shall see Thy handiwork in every blade of grass,
In every stone beneath my feet along the mountain pass,
In every tiny creature as it scurries on its way,
In night's breath-taking beauty, in the brilliant dawn of day;
To listen to Thy "still small voice" in every gentle breeze,
To feel Thine awesome presence in the majesty of trees,
To recognize Thy Spirit in the heart of every man,
To realize that by Thy word the universe began—
This I resolve.

Realize Your Kinship

LAURIE KENT PHILLIPS

IT GIVES NEW MEANING to our lives when we come to realize the truth of our kinship with the Creator. In Genesis we read: "And God said, Let us make man in our image, after our likeness . . . and God created man in his own image, in the image of God created he him." In this spiritual image and likeness we are children of God and joint heirs with Jesus Christ to the kingdom.

In this consciousness lies our ability to achieve and to conquer. We are heirs to resources and capacities that we do not understand and often fail to use. How much we might accomplish if we make this potential power the only ground of our thinking! Instead, we often restrict ourselves by a human sense of limitation.

We may have doubts at times concerning ourselves, but we have all known persons obviously in close touch with God. And who has not at some time in his life, when faced with dire emergency, made contact with something so much greater than himself that the experience stands out in memory and becomes a touchstone of his kinship with God?

We are inclined to base our beliefs too much on the physical world and not to put enough emphasis on trying to understand the divine power to which we have access. Let us try to see ourselves as we truly are—children of God. Our perception of this truth brings the assurance that we can go beyond our

known capabilities and be able to express greater talents than we knew we possessed. By this relationship our ability is unlimited. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater *works.*"

God lives within every created thing—ever renewing and building. His love, power, and wisdom exist in us. We should seek constantly to use a greater degree of these qualities. When we quietly affirm our oneness with our Creator our power to accomplish is greatly augmented, our health improves, and we find that we are more peaceful and courageous.

We are cared for by our Father's love. His is an inexhaustible supply available to us. There is no limitation placed on this storehouse of helpfulness, protection, and guidance. The eternal, unchanging love of our Father for His children is our greatest asset.

This universe just did not happen. It is obvious that back of everything is a supreme intelligence. It is only a step further to believe that bound up in its intricate process of operation, we, as individuals, have an important part. Nothing is more significant than understanding and accepting our relationship with God and our responsibility for making the most of our opportunities.

We recognize that we have family ties and affiliation with church and fraternal organizations, but how much greater is that golden chain of God's love which binds all humanity together in bonds of understanding, charity, and service!

If we fail to take advantage of this relationship

by allowing inharmonious thinking to prevail, it is certain to disrupt this sense of oneness. Therefore, it is important that we train ourselves in proper and creative thinking if we want to recognize our potentialities and realize our inherent perfection.

Adherence to true principles, prayer, and meditation puts us in harmony with the changeless operation of God's laws. We are part of this orderly universe, with fellowship with every living thing. In this kinship lies the reality of our being—as part of creation we are part of the Creator.

The miracle of life is revealed in the smallest of things—a growing blade of grass, a butterfly on the wing. It is in the great things of nature, too—the towering mountains, the mighty sweep of the ocean tides. In this magnificent creation provision was made for us, not only as the human family but as individuals, each with his own problems and challenges and compensations.

We have, too, a true kinship with the earth. We draw on its resources for our very existence. Again, in Genesis we read, "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Children seem to know instinctively their intimate bond with the earth—perhaps because they are so recent from the hand of God. One of the happiest memories of my childhood is that of lying on the sunny slope of a grassy knoll in the springtime, the warm earth beneath me, the bright-blue sky overhead, and feeling myself part of all the miraculous surge of resurrection in the life about me.

Even yet I can close my eyes and return in fancy to that virgin-prairie pasture and know that same subtle yet sure conviction that I am closely identified with the earth as well as with the invisible spiritual realm. We are all one—the earth, the sky and sea, the mighty and the lowly, the good and those who do not seem so good.

In accepting this truth we recognize that there is one Spirit who lives at the center of all. In this kinship we are not only related to this Spirit but we are surely related to one another. Would we not be able to put more into life and get more out of it if we put this truth into vigorous action?

There are three requirements for exerting this kinship. First, we must make it a reality in our own lives. We live in our own given sphere, think our own thoughts; we remember the past and anticipate the future and sometimes we become convinced that time is the important element. In this very misconception lies the ease with which we become slaves to our senses. We forget that we are heirs of a regal ruler, that we were created superior to time and space, to sin and sickness; we forget that we are only "a little lower than the angels."

It is, therefore, our obligation to build within our consciousness the good and positive truth that spiritual unity is our inheritance. It is our privilege and duty to know better the divine reality of life.

Our second requirement is to give love. It may require time and practice to love our fellow men. There are great differences in us as individuals. For some of us love is a natural and spontaneous outpouring; for others it takes effort and patience.

If you are one of those who find it hard to express love, try to develop values that lead to your goal. Make an effort to see the best in those around you. Criticize less and praise more. Remember that the keys to all knowledge do not hang on your key chain. Allow for efforts even when they seem to fall far short of perfection. You appreciate it, do you not, when others are generous of your failings? Extend this courtesy to others.

There is one compensating truth concerning love —the more we work at being loving, the easier it becomes, the more love we give, the more we have to give. It is the most rewarding gift we can offer. It helps others and it is bound to come back to us with interest. In one of Jesus' sermons to His apostles He said, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

After we have tried to make this kinship a reality in our own lives and given love to those around us, we must surely feel a great urge to work with this marvelous creative force in the improvement of our own small part of the universe. This is the third requirement.

We agree that we are all one, without beginning and without end. All that is can be available to us by direct connection. In our association with others, in our busy workaday activities we can touch the universal heart of God. If we greet others in the Christ Spirit, they recognize his kinship. They may not think of it in this light; they may not consciously be aware of His presence, but they know in their hearts that in their meeting with us they have

touched the chord of friendliness that vibrates to the harmony of the universe.

Always we find that our greatest compensations in life are not in getting, but in giving. So to realize fully our kinship, let us plant the seeds of Truth and love and kindness. We need not be concerned with the growth and harvest of this crop. God will take care of the increase. Divine wisdom and patience are watching over us. Our part is to be alert to opportunities, to be faithful, and to persevere in the Christ way.

No Weight or Measure

Emily May Young

Science may fathom the ocean
And weigh all the sands of the sea;
May learn to count every sunray;
But though it may search avidly,
It will find neither weight nor measure
To fathom the greatness of God,
Creator and ruler of all things
Over and under the sod.

Above and through all existence
He is and ever shall be,
Embracing, supporting, and ruling
With love now and eternally.
Anything measured against Him
Will be found but a jot of the whole.
As a sunbeam shines in a dewdrop,
His glory reflects in man's soul.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The light of faith reveals the light of life to me.

Prosperity: I have faith in the substance of God working in and through me to increase and to make manifest my prosperity.

Healing: I have faith in the constructive power of the Holy Spirit that is now restoring and rebuilding my body.

INSTRUCTIONS—Does your soul thirst for a deeper insight into the things of Spirit—to meet your God in silent prayer and learn of Him? Would you reach the heights in spiritual understanding? Have faith in the Holy Spirit to guide you into that secret place of the Most High where you kneel before the altar and are free to concentrate on our prayers for the month.

Every realization is in Truth an outpouring of the Holy Spirit, which is the one and only illuminating, prospering, healing power in the universe. It is after this fashion that the consciousness is deepened and broadened and enriched.

Every day for the coming month read each lesson and then concentrate on the affirmations.

The atom is a small particle charged with tremendous energy that may be released and be made to give to man power beyond expression.

Light is locked up in every atom. Light penetrates all conditions and speaks forth the deep Truths of Spirit. It reveals that of the twelve gates of the temple, (the spiritual body,) faith is the key that opens the door into the inner kingdom. When faith is unfaltering in the silence, a ray of light, steady and unflickering as the North Star, is often seen at the faith center; the result of the radiation, or vibration of the word of faith.

We should have faith in ourselves because we cannot be successful in anything without it. It develops by use and cannot become larger unless used.

The light of faith is supreme assurance; it enables man to see conditions truly as they are in the realm of reality and takes no account whatever of things as they appear.

Those who have strengthened this interior faculty can appreciate its wonderful possibilities in their lives. The mind that functions in the light of faith is rich indeed. An idea planted in this fertile soil of the mind quickly germinates, grows and expands in a most marvelous way.

Christ in me is my inspiration and light; my faith looks up to Thee, O God, for the fullness of life.

In the name and through the power of the great demonstrator, Jesus Christ, I affirm:

The light of faith reveals the light of life to me.

Let us think of faith as applied to the demonstration of prosperity. In this study, as in all others, we must start in the one Mind. Through faith God brought all things into being. Man, being like God, must also base his creations upon faith as the only foundation. Here then is our starting point in building a prosperity consciousness and making our world as we would have it.

Faith is that consciousness in us of the reality of the invisible substance and of the attributes of mind by which we lay hold of it.

This invisible substance is a superabundant mind "stuff" everywhere present, pervading all things and inspiring all things to action. It underlies all manifestation; the spiritual essence, from which all is made. It is a spiritual reserve force ready to be spoken into expression to meet any need.

We must realize that the mind makes real things. Thoughts and ideas are the eternal realities from which we build our lives and the world.

A very important work in soul culture is the establishment of a faith substance. To accomplish this Jesus entered the silence and prayed and blessed the substance at hand. If we would multiply and increase the power, substance, and life in us and at our command, we too must get very still and realize that our resource is Spirit, that it is God. We must make contact with substance in faith. Then we must affirm:

I have faith in the substance of God working in and through me to increase and to make manifest my prosperity.

The Holy Spirit is the activity of God's word in a universal sense, the moving force in the universe taken as a whole. The Holy Spirit is the executive power of both the Father (mind) and the Son (idea), and is the one healing power.

Faith stimulates and gives power to the word. Faith goes far beyond sight in the perception of realities. We need more faith in the potency of ideas. Through faith we perceive that we share the divine nature and that health is our birthright.

The ills of man have their roots in his thinking and his failure to express his thinking in harmony with Principle. The way to health is to about face and recognize in faith that health is fundamental in Being, and is the only orderly state of existence.

Real faith in the power of God's word to heal discloses to man secret springs and living streams of energy and life that well up from within, and flow forth cleansing, purifying, and healing every organ, every function of soul and body.

Let go all tension of whatever kind; declare that the Holy Spirit is pouring this healing power into soul and body, and that God's joy, wisdom, love, and life are expressing harmoniously in and through you.

As you harmonize your thought world with the Mind of our Father, the Holy Spirit (the whole Spirit of God) enters into your whole being, and you realize you are made whole. Affirm:

I have faith in the constructive power of the Holy Spirit that is now restoring and rebuilding my body.

Adventuring in Spirit

THE SPIRITUAL LAWS that govern man's life are older than the hills. Like the physical laws that control the courses of the heavenly bodies, these laws have been in existence always. They seem to be new only when a man first learns of them.

The forces that have been controlled and utilized in the electric light, the telephone, the radio, and scores of other modern conveniences were not new when these devices were invented. Like all other manifestations of Divine Mind, these forces have been in existence always. "In the beginning was the Word . . . and the Word was God." The finite mind of man cannot conceive of anything that is not included in the infinite Word, or mind of God.

Because of the omniscience of God, there is laid upon the individual, not the necessity of discovering new Truth, but the privilege of gaining a better understanding (or making new applications) of Truth as it now exists and has existed always in Divine Mind. One must seek discoveries for himself in the spiritual realm in quite the same adventurous spirit in which every discoverer has faced the unknown. Just as America had been in existence for ages before it was discovered by Europeans, so there is within reach of everyone a vast realm of spiritual Truth that is new only in the sense that it needs to be discovered by the individual.

In this realm of spiritual Truth one can make many wonderful discoveries that will lend enrich-

ment to life. This Truth is a part of the Word that has existed from the beginning, yet in effect the individual will find it as new as Columbus found the land that he sighted from the deck of his small ship.

Man gains admittance to this spiritual realm only through his mind. Mind is the exploring faculty in spiritual things as it is in mechanical things and in electrical things. Mind offers the only means that man has of contacting that which is in Divine Mind, the word of God. Finite mind is a part of Divine Mind, yet it cannot encompass Divine Mind any more than a part of anything can include the whole.

Formerly the mind of man was regarded as a reservoir holding more or less of knowledge. A pupil received a high school education or a college education by having a measure of knowledge poured into this reservoir through the funnel of the educational institution that he attended. It was expected that later this store of knowledge would be released through some means, to be applied either in solving life's problems or in doing some particular work.

This method of education has become quite old-fashioned. Education is no longer looked upon as a process of absorbing knowledge; it is regarded as a means of developing the mental faculties, teaching the individual to use the wonderful powers of his mind, that he may apply them in whatever way he may choose.

In other words, educational training seeks to show the individual how to make contact with Divine Mind in order that he may receive from this inexhaustible store such measure of knowledge and understanding as he may require in his life.

This definition of education is not wholly accepted outside of Truth circles, yet it is accurate. Intellectual development consists not in the mere storing up of facts and knowledge, but the training of the mind in ways that will enable one to go adventuring in search of new applications of laws and forces that have been in existence since that "beginning" of which the Bible speaks.

One might spend a lifetime in absorbing knowledge of electricity, but this store of information would be virtually useless unless one should go adventuring in search of new ways to apply the facts that had been stored up. In the great storehouse of Divine Mind the forces and understanding necessary to bring forth the phonograph lay dormant for ages. The mind of Thomas Edison contacted Divine Mind, through thousands of thought-directed experiments, and the phonograph became a reality. It is always thus. Human mind first makes contact with Divine Mind; then divine ideas begin to manifest.

The application of all this to the consciousness of the Truth student should be most intimate. He must go adventuring in spirit. He must make the particular contact with the Infinite, through which will come the desired idea that holds the power to enrich his life. This contact can be made only within his own being. Therefore the things for which one seeks must come virtually from within; they must exist in the mind before they can manifest in physical form.

This was well understood by Jesus. In His often quoted words, "The Kingdom of God is within you," He has expressed it emphatically. All good things

(the desired things of life) are within man, because it is through this inner contact of human mind with Divine Mind that Good is released in its varied forms. Through man's thoughts the Good receives the impulse that brings it into materialized expression. "Thoughts are things," said someone. Yes, things of power—power that accomplishes results of infinite variety.

Inasmuch as thought holds so great a dynamic force, it will accomplish wonderful results for the individual if properly controlled and directed. Nothing within the limits of human accomplishment is impossible to the man who establishes intimate contact with Divine Mind. But the adventuring mind of man must be intelligently directed in its efforts to discover and lay hold of the spiritual laws through which increased good may be derived, if definite, positive results are to be obtained.

Uncontrolled thinking is, perhaps, the greatest handicap under which the average individual labors. It flaunts itself to the world, while the individual believes that his thoughts are his secret possession, buried deep within his being. "He looks worried," one person says. "His face reveals a soured outlook on life," declares another. "He shows that he carries a chip on his shoulder," remarks a third.

Directed thinking is the application, under the power of the will, of the mental faculties in channels that are constructive, positive, and stimulating. The elimination of destructive thoughts oftentimes is needful before constructive thinking can bring results. Negative thoughts must be cast out before positive thinking can do its best work. Depression must

be replaced by a cheerful outlook before one may experience the full stimulation of new thought habits. This transition requires direction by the will, and the will must in many cases be strengthened before the mind will relinquish some of its old ways of thinking. Not until the new ways of thinking become habit are they wholly easy of accomplishment.

The radio has become so commonplace that few persons heed the fact that the ether, in which man is immersed, is carrying innumerable vibrations that represent words and music of infinite variety. Some of these vibrations coming from distant points are so weak that no apparatus as yet constructed can pick them up. One of the most wonderful things about the radio is the fact that the waves of this great etheric ocean are everywhere traversing the earth, while man remains wholly unconscious of them until he equips himself with the proper devices for transforming them into the sounds that they represent.

Man fails to enjoy the full beneficence of the spiritual forces in the midst of which he lives, unless through the power of his mind he gives them reception and transforms them into materialized expressions. Instead of an etheric ocean, one may well imagine himself in the midst of the illimitable storehouse of Good, where everything that man needs for his physical and spiritual welfare, his happiness, his prosperity already exists and always has existed. These great resources are available to the individual who prepares himself to receive them. "All things whatsoever the Father hath are mine," said Jesus. To lay hold of these spiritual forces, each individual

must discover and appropriate them for himself. Good will manifest in the life of the individual, to the degree that he becomes an open channel through which Divine Mind can express itself. The contact of finite mind with infinite mind is the initial step.

"I will uncover and reveal to the world the beautiful face that my spiritual vision sees in the block of marble," says the sculptor. "I will put upon the blank canvas the wonderful picture that my imagination sees," says the painter. "I will discover a way to produce the labor saving equipment that my mind has pictured," says the inventor. "I will bring forth the Christ that is within my being and seek in every way a more perfect understanding of the laws of Spirit," says the student of Truth. Through some such positive and affirmative use of his own will, every earnest man can become an open channel through which Divine Mind may express itself.

The human mind comes into the fullness of its power only when through conscious seeking it contacts God. Then it receives an overflowing measure of creative energy that makes all things possible of accomplishment. This conscious effort is a wonderful spiritual adventure. No one knows, until he sets out upon such a quest, what riches he may find in the Father's infinite storehouse of good.—*Orin Crooker.*

Never hitch to a milestone. It was meant to point the way onward, not to be hitched to. Creeds may serve as milestones showing how far we have come, but they should never stand in the way of our going beyond.—THE GLEANER

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, February 6, 1955

UNITY SUBJECT—*Divine Favor.*

INTERNATIONAL SUBJECT—*The Grace of God.*—I John 4:10; Eph. 2:4-9; Titus 2:11-14.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

4. But God, being rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved),

6. And raised us up with him, and made us to sit with him in the heavenly *places,* in Christ Jesus:

7. That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus:

8. For by grace have ye been saved through faith; and that not of yourselves, *it is* the gift of God;

9. Not of works, that no man should glory.

11. For the grace of God hath appeared, bringing salvation to all men,

12. Instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;

13. Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;
14. Who gave himself for us, that he might redeem us from all iniquity, and purity unto himself a people for his own possession, zealous of good works.

GOLDEN TEXT—*Herein is love, not that we loved God, but that he loved us, and sent his Son* to be *the propitiation for our sins.*—I John 4:10.

SILENT PRAYER—*Through the divine nature inherent in me I enter into the Christ consciousness and take my place in the kingdom.*

Someone has said that we cannot save our souls but our souls must save us. It is through the soul that we enter the realm of feeling and through feeling that we connect ourselves with the springs of Being. Therefore, it is of supreme importance that we make contact, through our soul faculties, with the realm of spiritual reality in order to align our feelings on the side of Truth rather than on the side of error, or personal consciousness.

Grace, which means the mercy of God or divine favor in the text, is "not of yourselves, *it is* the gift of God." It is an attribute or quality of the soul. It is through this soul quality that we are to grow into the "measure of the stature of the fulness of Christ," which Paul calls "the building up of the body of Christ." By the time we reach adulthood our physical bodies have attained the maximum of their development. Our physical health is generally the outcome of the care and nurture we received throughout our infancy and childhood, of the silent, ceaseless work of our inner life forces, and of our own efforts to

keep the spiritual laws of health.

The building up of the body of Christ requires sustained attention and effort equal to that required by the physical body. The first requirement is the exercise of faith, a faculty that is given us also by divine favor. Like other spiritual gifts, faith is innate. From childhood we learn to take on faith the things that we do not understand. We learn to trust God, because we are not sufficient unto ourselves. We long for a solid foundation under life; and as we long for it, we find it growing firm beneath us. Faith, "the gift of God," is this foundation. Righteous desire leads us to crave stronger faith because it brings new and added meaning to our lives.

In the Christ consciousness we do not have to remold ourselves laboriously. We must persevere, it is true, but "we are his workmanship, created in Christ Jesus for good works." Once we are awakened to the heavenly realm of Spirit and headed in the right direction, we are ready to begin our lifework of doing good. When the desire to do good is active in us the power to fulfill the desire is there also. Good is eternal, and we can become active in the good at any time or in any place. The fashion of scoffing at the "do gooder" does not invalidate the desire or the expression of good. All that it necessitates is that we keep quiet about it. We must heed the commandment of Jesus, "See thou tell no man," yet abate not one jot in our intention or continuing effort to do good. On the contrary, keeping quiet about what we are doing lends zest to our undertakings and causes us to do more than we would otherwise, because our expression is all channeled into works rather than

being divided between words and works.

This lesson also deals with desire, which everyone feels instinctively in some form and degree. Our chief need in regard to this important subject is to be sure that we desire what is right and good for us. The great desire of the world now is for peace. Peace comes through unity, and the world will never know lasting peace until it realizes that co-operation pays larger dividends in peace than competition and struggle.

To convince the world of this fact, Jesus "came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father." We must feel such a spirit of oneness that it will permeate and convert those who believe in material force or in the superior right of one nation to rule over all the others. The materialists are far off from the ideal of the Christ rule of love. But this love in the hearts and actions of a few leaders who believe wholeheartedly that the peace of Christ is practicable and capable of being realized, and who put their full strength into bringing it to pass, will go far toward ushering in the earth-wide kingdom of Him "in whom each several building [nation], fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

QUESTIONS

1. What does the building up of the body of Christ require?
2. Can we develop grace, or is it one of those soul qualities that come and go and over which we

have apparently little control?

3. Does a desire for firmer faith develop in us stronger faith?
4. How can we make good works our easy and natural expression?
5. Why is it best to keep silent about our good works?
6. To convince the world that peace is desirable, what must we do besides preach peace? Have we ground for zeal of such intensity that it will convert those who believe in conquest by armed might and insidious propaganda?

Lesson 7, February 13, 1955

UNITY SUBJECT—*The New Birth.*

INTERNATIONAL SUBJECT—*The New Life in Christ.*
—John 3:5-7; Acts 16:25-34; II Cor. 5:17.

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them;

26. And suddenly there was a great earthquake, so that the foundations of the prisonhouse were shaken: and immediately all the doors were opened; and every one's bands were loosed.

27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped.

28. But Paul cried with a loud voice, saying, Do thy-

self no harm: for we are all here.

29. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas,

30. And brought them out and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

32. And they spake the word of the Lord unto him, with all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.

34. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

17. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.

GOLDEN TEXT—*I came that they may have life, and may have* it *abundantly.*—John 10:10.

SILENT PRAYER—*I open my mind anew to the world of thought and feeling in Christ Jesus.*

Physical birth is preceded by a period of gestation, during which the new being is formed, nourished, and prepared to enter the world of infancy with its natural boundaries of parental love and care. Man's new birth into the world of spiritual verities is likewise preceded by a season of preparation, during which his subconsciousness is made ready to bring to the surface of thought and feeling the Christ idea conceived in the mind.

Those who inherit their religion from parents or absorb it from their environment have faith in God, but this faith is strictly circumscribed. When the

Christ Spirit touches them with its transforming power it sets them free to deny out of mind the authority of man-made religion over them and to open their minds and hearts to the light of Truth. Through the new birth men become individuals in matters of religion, thinking their own thoughts as they are moved to do by their indwelling Spirit of wisdom and understanding. Instead of inheriting their creed and the articles of their faith, their belief is as original as the wind that "bloweth where it will."

Meteorologists know that the air rises in heated regions, and winds rush in from round about to take its place. They can predict the probable course and velocity of the winds for some time in advance. They know, too, that each wind originates of its own especial cause, having no connection with preceding storms. So everyone that is born of Spirit proclaims his great divine originality by his every thought, speech, and act.

As the newborn infant is unconscious of its surroundings, so man does not realize the full meaning of spiritual birth. He is born of water; that is, denial of the personal self. He is born of Spirit. He becomes conscious of a new and original power within him guiding and directing him at all times.

In the natural world the infant is completely dependent on the love, compassion, and sense of duty of others for the care and attention it needs. In the new birth the "babe in Christ" is likewise dependent for his spiritual sustenance and conditions of growth on the infinite Spirit of love and wisdom. The more fully he realizes this dependence and accepts it, the

more rapid and substantial will be his development in the new world that he has entered.

Self-consciousness is absent from the physical babe at birth; he knows neither his parents nor the home into which he comes. Spiritual man's consciousness of his relation to the divine is likewise slight in the beginning, compared with the deepening certainty that he gains as he grows in the knowledge of his indwelling God. As he learns to recognize the real I AM in himself as the Son of man, capable of entering into the invisible realm of pure knowing, which is life eternal, and coming back to the realm of practical manifestation, he identifies himself more and more closely with his divine source. The education of a child of God consists in thus learning to identify himself with a spiritual rather than a material source. "The spiritual milk which is without guile" in the form of denials and affirmations is sufficient for him in the beginning. But as he grows in understanding, he presses "on unto perfection," lifting up the Son of man in himself to an abiding consciousness of the divine.

The power of the Holy Spirit fits man to bear witness to the Christ. When the Holy Spirit enters into man it finds expression through all avenues: man's physical nature shows its influence; his mind, and body awake and become alive to the influence of divine power, love, and wisdom.

Everyone who depends on the enabling power of the Holy Spirit finds his strength reinforced beyond his natural expectations. He learns through prayer that he gains what he seeks when his desire is toward God and the direction of his thought is toward

what is right.

Our chief need is the power to bear witness to the Christ in daily life. We gain this power by concentrating all our thoughts on the Christ Mind. Ordinarily, our thought leaps from one theme to another with little attempt on our part to concentrate it on a chosen subject. We gain little from our mental processes because of this failure. To receive the power of the Holy Spirit, we must first repent or change our habits of thinking. Random thinking must give place to thinking to some purpose.

The Holy Spirit is the Spirit of love, joy, peace, long-suffering, kindness, goodness, faithfulness. He who expresses this Spirit ceases to blame or criticize others and by degrees develops the capacity to act on principle instead of prejudice. To enter the kingdom of heaven and to abide there, one must be impersonal and impartial and intent on living the blameless life himself instead of undertaking to hold others to this course. As man prepares himself to express the Holy Spirit through faithful obedience to divine law and devoted dwelling in thought on the Christ Spirit as the inner reality of life, he finds himself imbued with power to fulfill his divine destiny.

QUESTIONS

1. In what sense is the belief of everyone born of Spirit like the wind?
2. On what is man dependent in the new birth?
3. How does one receive the power of the Holy Spirit?
4. How may we develop the capacity to act upon principle instead of prejudice?
5. How does man fulfill his divine destiny?

Lesson 8, February 20, 1955

UNITY SUBJECT—*The Christian and the Lord's Supper.*

INTERNATIONAL SUBJECT—*The Church and Its Sacraments* (Ordinances).—Acts 2:38-41; I Cor. 11:23-29.

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

23. For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;

24. And when he had given thanks, he brake *it*, and said, This is my body, which is for you: this do in remembrance of me.

25. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink *it*, in remembrance of me.

26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

27. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

28. But let a man prove himself, and so let him eat of the bread, and drink of the cup.

29. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

GOLDEN TEXT—*Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.*—Matt. 28:19, 20.

SILENT PRAYER—*I partake of the Lord's Supper by daily appropriating the life and substance of Spirit.*

Jesus taught in parables and by illustrative symbols, so that His hearers did not have to grasp spiritual principles presented in an abstract way. The lesson given on the occasion that the Christian world celebrates as the Lord's Supper teaches the deepest truth of His gospel.

To make His meaning clear, He presents the bread and wine as symbols of our spiritually partaking of the life and substance that He externalized. The supper occurred on the night when the Jews kept the Passover. Jesus, who came to fulfill the law, observed the Passover feast, but He grafted on that religious stock the bud of Truth which bears the fruit of salvation for both body and soul.

Food and drink are symbols of appropriation. Bread represents the flesh of Christ; it is an outer form of the inner substance. The vine is one of the most esoteric figures of the life principle; wine symbolizes the life of the vine—the very blood of life.

The body of Jesus Christ is spiritual flesh, substance fashioned into beauty and permanency by the Word of God. The blood of Jesus Christ is the quick-

ening element in creation. It perpetuates to eternal expression all who are able to drink of it. These points He emphasizes when He declares that Moses does not give the heavenly sustenance. "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven."

God is omnipresent; therefore, all the elements of His Being are omnipresent. God's elements are the substance of man's body. They also feed and sustain the body of man. Substance takes form according to man's faith in it, intelligently responding to the word of man. Its intelligence constitutes its livingness. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." The one who eats living bread eats life; he assimilates life, and he embodies life. "My blood is drink indeed." Whoever drinks the blood of the life vine ceases to thirst. His cravings are satisfied in righteousness. The blood of Christ Jesus is shed for the remission of the world's sins. It takes away thirst for sin, and the world becomes saved through the absence of desire for sin.

Paul calls attention to the rightful keeping of the Lord's Supper. He shows that to eat and to drink worthily is to "proclaim the Lord's death till he come." The words quoted may be brought into a literal expression by saying that when we mentally eat the body of Christ Jesus and drink His blood we "translate the invisible elements of God into the Lord's body, bringing it from the invisible to the visible side of life."

The eating and drinking herein outlined constitute a spiritual banquet to which God calls all of

us. Among those who partake, the Father invites Himself as guest and companion in the joys of divine communion. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Appropriation of the bread and wine comes through affirmation of the creative word. "Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart." The finding of the creative word bears a similarity to the artisan's choice of tools. Man provides himself with words of his own choice. And if he goes to the workshop of Divine Mind within himself for his tools, he finds a supply suited to his needs. The gardener produces the vegetables and fruits that are to supply his table, patiently cultivating the plants while he awaits the culmination of the process of natural growth. Flowering and fruitage are deliberate matters, for they bear witness to the outworking of law. Before the flower, the plant must appropriate to itself certain elements from soil, water, and air. Before the flower develops into fruit, another process, complete in itself, must be worked out. In like manner, we appropriate the spiritual elements from the invisible realm, transforming them into the visible structure of health of mind and body. In this process we follow the divine law of growth.

When we break the bread of life and drink the wine of the Christ consciousness, it is to the end that we may gain strength to do the work for which this spiritual food prepares us. "My meat is to do the will of him that sent me, and to accomplish his work."

The work of transforming flesh into Spirit is not finished. If it were, we should be without calling in our present state. We have work to do, and we, therefore, strengthen ourselves and set about our task. As the Son of man came eating and drinking, so do we eat and drink to the glory of the higher man whom we know ourselves to be in the sight of God; and we work to make this higher man manifest in ourselves in an outer as well as an inner sense.

Jesus' injunction to His apostles to partake of the bread and wine in remembrance of Him may be interpreted in an exoteric as well as an esoteric way. He saw clearly that the seed of Truth which He desired to plant, if it were to bring forth a hundredfold harvest, must be scattered in the hearts of the common people, and not reserved for the chosen few of the aristocracy. It has been well said that "revolutions, especially those influenced by religion, can never be worked out but by popular emotions." Thus is the outer significance of Jesus' words at the Last Supper. The inner or esoteric sense has already been explained. All that is done for the sake of attaining the Christ consciousness is thus done "in remembrance of me," the perfect expression of the Christ idea.

QUESTIONS

1. Why did Jesus teach in parables?
2. What is the true meaning of the bread and wine of the Lord's Supper?
3. How is the Christ body formed?
4. How is substance formed in the body of man?
5. Explain the rightful keeping of the Lord's Supper.
6. In what way are the life and substance of Spirit appropriated by man?

UNITY SUBJECT—*Christ, the Fulfillment of the Law.*

INTERNATIONAL SUBJECT—*The Church Proclaims the Gospel.*—Rom. 10:8-15; I Cor. 2:1-5.

8. But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:

9. Because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11. For the scripture saith, Whosoever believeth on him shall not be put to shame.

12. For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him:

13. For, Whosoever shall call upon the name of the Lord shall be saved.

14. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things?

1. And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God.

2. For I determined not to know anything among you, save Jesus Christ, and him crucified.

3. And I was with you in weakness, and in fear, and in much trembling.

4. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:

5. That your faith should not stand in the wisdom of men, but in the power of God.

GOLDEN TEXT—*I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*—Rom. 1:16.

SILENT PRAYER—*In every Christlike impulse that I follow, God is proved.*

The Christ is an ideal of life that can be realized by all men and women. It is not the attainment of Jesus of Nazareth alone, for He told His disciples, "I have given you an example, that ye also should do as I have done to you." If we could not possibly do the things that Jesus did, it would have been useless for Him to tell us to do them. To realize our possibilities in Christ, even in part, is to be fired with a desire to actualize them.

The Gospel according to John has much to say of "the Word" of God. We need see no difficulty in this metaphysical presentation of Truth. The text of today's lesson simplifies the matter for us. "The word is nigh thee, in thy mouth, and in thy heart." John says, "The Word was God." God dwells within us, coming into recognizable expression in our words and thoughts. The acts with which we follow up words and thoughts are another phase of the Word—beyond which no further proof is needed. In the absence of action the word of the mouth is of little worth.

The "feet" of them that "bring glad tidings of good things" are beautiful because they are in actual motion, accomplishing a needed service. Feet not in

motion can bring no tidings of any kind. News of "good things" already under way brings joy to those who are looking to us for help in their extremity. Merely to tell them, "Go in peace, be ye warmed and filled," would leave them unmoved, because words without action are empty of the faith that moves mountains of doubt and difficulty.

"Whosoever believeth on him shall not be put to shame," because he shall be as good as his professed word. The faithful thinking and speaking of Truth leads to living faithfully in harmony with our thoughts and words, for practical faith is to be applied to everyday living.

The beauty of the world spills over into every department of life, raising the question whether beauty is an absolute state into which we enter through exaltation of consciousness or whether we see it at every turn because we are merely in harmony with our surroundings and one with all expression that makes for abundant life. Faith awakens us to beauty; love heightens our appreciation of it; peace gives the beauty of serenity through fulfillment; law discloses the beauty of order; thought expands the limits of beauty to infinite proportions. We cannot help seeing in beauty our response to Truth absolute, although our response is finite, subject to the limits imposed by our understanding.

Wisdom and understanding are part of divine law, which finds its fulfillment in the Christ. Our faith in the Christ within us does away with our sense of inadequacy and gives us a sense of confidence. A living faith in the Christ leads to achievement that can be compassed in no other way.

The things of God cannot be exhausted, as can human possessions. No matter how many calls are made upon God, they can all be met and satisfied without depleting the divine reserves. "The same *Lord* . . . is rich unto all that call upon him." Whoever calls upon the name of the Lord, or believes in spiritual substance and trusts it to become manifest in his life, is helping to prove the existence of God.

QUESTIONS

1. Can the Christ ideal be realized by all persons?
2. How does the indwelling God become manifest in us?
3. Are our acts of equal importance with our thoughts and words? If not, which is first in importance, and which is second?
4. Is faith intended for practical living, or is it merely theoretical?
5. Is beauty an absolute condition, or do we merely see it with the eye of the imagination? Why is it everywhere in evidence?

THOUGHT

Florence McDonald

There is a potency in thought
Beyond all bold imagining;
Unerring, at our bidding acts,
Hate or love delivering.

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here

—HANNAH MORE KOHAUS

Silent UNITY

The light of faith reveals the light of life to me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Shall Have Abundance

WHEN I FIRST wrote to you several months ago, I had just come into the local Unity group. I was unemployed, having lost my position through an unfortunate chain of circumstances. Jobs in my line of work were not in evidence, and several months' searching even with your prayers combined with mine apparently had no result.

During this period we requested a prosperity bank and carefully read the drill over each night—with no results, until one night my wife suggested that I read over the last question again. It was the one ending with "Are you depending too much on persons and conditions?" An analysis showed that I was—hounding friends and employment agencies almost daily in my search.

At this point I finally released the problem to God, which I only thought I had done previously, and things began to happen! On sheer inspiration I dropped in at a local steel mill, not having the slightest idea what they might have in my line of work. I found that their assistant chief chemist had

passed on a few days before. Although I had never worked in a steel mill, I knew considerable about the chemical work required in such mills. I know it was through divine guidance that I was able to convince the company that I could handle the job. The salary is nearly what I had hoped for and the opportunities are unlimited. I could not possibly have done so well without the help of the Father.

At the same time that we started the bank drill, we began to tithe, a practice that will never be discontinued in his family.—*F.D.H., Pennsylvania.*

My Help Cometh from Jehovah

I AM INCLOSING $1 for renewal of my subscription to UNITY. It would be hard for me to get along without this inspiring magazine. I always find an article or parts of one which help me to solve everyday problems, and I read and re-read certain portions. May God bless you constantly!—*Mrs. J.R.C., Illinois.*

Hearken unto Me

MAY I SAY THAT I believe Unity and the teachings of Unity are the finest thing I have ever encountered. Your teachings actually for the first time in my life bring religion down to earth and make it a practical thing. I am only sorry that I missed so many years enjoyment that Truth could have given me.

I, like so many others, have felt that my religion and teaching were lacking, and I could not seem to find in my particular church the beliefs that seemed to be instilled deep within myself. I could not pic-

ture God as an all-powerful God who punished sinners with unrelenting drive unless they immediately bent to His will. In your teachings I have found the beliefs that have been deep within my soul for many years but could seem to find no satisfactory outlet.

Thanks every one of you for helping me to find myself, and for passing along such a beautiful way of life.—*R.M.G., Texas.*

WHENEVER I APPLY the principles as taught by Unity I get immediate results, sometimes far exceeding my anticipations. This is proof, of course, that Christianity is a practical thing and can be applied to all our problems.—*Mrs. A.R., Illinois.*

TWO MONTHS AGO I wrote you for prayers that I might find a nice place to work. Thank you one and all. I have a wonderful new place and am as happy and contented as anyone would want to be. How true, "It is no secret what God can do."—*Mrs. H.M.G., Maine.*

,,,,,,,,,,,,,,,,

Father, I Thank Thee

MY HUSBAND RAN recently for an elective office. It was his first attempt at this against others who were more experienced.

Time and again I repeated, "God is our campaign manager; we leave the results in His hands," and my husband received the largest number of votes cast for any candidate for any office.

Unity is so wonderful. God will continue to bless your work.—*Mrs. C.W.P., Michigan.*

YOUR LETTER CONCERNING our requests for prayers

for divine aid in relocating our office on a ground-floor location was most certainly appreciated. Your continued and steadfast faith that God would make manifest at the right time a suitable and proper plan for the relocation of our office has been contagious and heartening.

Two weeks ago we began negotiations for a very good location and have obtained a long-term lease on a ground-level location in a fine section of the business district at a reasonable rental. The contractor started work today to remodel the space. We have been able to complete the necessary details without a hitch, and it is estimated that we will be able to take possession in about one month.

We feel that God directed us to the solution of the problem, as we had seemingly searched in vain over a good space of time. This letter, therefore, is to acknowledge God's goodness, and also the great help from Unity, whose faith has been steadfast and sure.—*J.S.N., Kansas.*

THIS IS NOT THE first time I have written to say thanks a million for the wonderful lessons you send out over radio. Seldom do I miss one of them. Many are the days that I have listened to the daily lesson only to realize how much I needed to hear that particular lesson. I doubt if you ever fully realize how many persons you influence toward constructive thinking with those daily lessons. I know when I ask for a copy of the lesson I somehow do not get the same forceful understanding out of reading it again and again as I get from the audible lesson.

Thanks for all the help you have been to me, and you know better than I where this very small offer-

ing needs to be used.

I do demonstration work for a very large company and I meet hundreds of people. I always carry a few of your booklets in my brief case, and many are the chances I have to share them with interested persons. Sometimes I meet these same people again when my work takes me back to the same location. The gratitude they express for the help received is most gratifying. It is rather like deep-flowing water —the tide of constructive thought flows on and on from one student to another. Thanks for your marvelous help.—*N.E.M., Missouri.*

In Unexpected Ways

God meets my need in unexpected ways;
So many times when there has seemed to be
No help to meet my dire extremity,
He proved that in His mind are no delays.
He does not fail to aid, supply, and bless;
And I have learned to trust His perfect will,
Nor seek to urge how He should best fulfill.
In this faith I find freedom from all stress.

So knowing that His promises remain
Eternal, sure, I keep them in my heart;
And by the strength and wisdom they impart
Courageously I face my tasks again.
This is my comfort in these trying days;
"My needs are met in unexpected ways."

—DELLA ADAMS LEITNER

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

rmingham—Blanche Joki, 2803 Highland ave

ARIZONA

lobe—Sarah Lightle, 117 E Oak
hoenix—Harold Irving, 213 N 1st ave
ucson—Chas Smith, YMCA

ARKANSAS

ttle Rock—Mildred Brown, 1322 Broadway

CALIFORNIA

hambra—Albert Ransford, 25 N 2d
burn—John Hinkle, St Luke's Episcopal church
kersfield—Della Shutts, Brower bldg
rkeley—Susanna Scott, Durant hotel
verly Hills—Ruth Rae, 200 S Canon
rbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
mbria—A Williams, Derby & Warwick
noga Park—Mary Hider, 7429 Canoga
stro Valley—Edith Gruenwald, 1025 Crow Canyon rd
lton—Harriet Nicholls, 13 W H st
mpton—Margaret Butterworth, 115 N Chester
ver City—Dollee Phillips, 3979 Tilden
ondido—Lola Mays, 143 W Grand
otana—H P Nicholls, Community church
sno—Alice Stokes, 171 Blackstone
ndale—Clifford Carpenter, 236 So Brand
mosa—Winifred Dietz, 77 17th
lewood—Maude Galpin, 226 E Spruce
Crescenta—Mary Adams, 4004 La Crescenta
g Beach—Louise Newman, 935 E Broadway
Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 1423 W 68; Helen Mouton, 4419 Metzler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Mesto—Alma Ladd, 201 Eye
rovia—Irene Malloy, 201 E Lime
ntebello Park—Gertrude Hall, 6169 Southside
a—Helen Wade, Churchill manor
h Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
land—Alma Morse, 144 Athol
nside—Sonja Samiran, K P hall, 115 Tremont
dena—Max & Frances Flickinger, 293 Euclid
ona—C L Tuntland, 249 W Monterey
ands—H P Nicholls, 640 W Fern
mond—Winifred Deming, 1125 Nevin
amento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Taft—Della Shutts, 631 North
Van Nuys—Vera Stenen, 5745 Woodman; Rose Schneider, 14440 Hamlin
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Sante Fe
Walnut Creek—Marie Giles, 1756 Lacassie lane
Whittier—Adelyn Thomas, 103 S Friends

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, No 12th
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Adelaide Cotter, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Lucy Stringer, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Meyers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax

Lakeland—Dan Gunderson, 421 E Park
Lake Worth—Maud Guitteau, 20 S Federal hgw
Miami—John Baughman, 412 NE 22
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Peoria—Eva Conover, Woman's club, 301 N Madison
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 526 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Unity, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Charles Roth, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 ave S
Livingston—Mary Wessel, 118 E Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, Asbury Park One Press Plaza
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marion Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Frank Grunder, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Frank Grunder, 156 High NE
Youngstown—Frank Grunder, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Etta Martin, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Unity, 517 McCallie
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2701 Rockerfeller ave
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg

Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Unity, Pitt bldg
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

FRANCE

Paris—Gabrielle Nahas, 93 Rue Truffant

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish, Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Gasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daliy Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

What Are You?

BY IMELDA OCTAVIA SHANKLIN

What Are You? offers a soul-searching challenge to the reader to use more of his marvelous mind power. It clearly shows how, with God's help, one can live victoriously. "Life pays an accurate wage," assures the author. "It pays you for what you do. More vitally than that, it pays you in what you do."

"Your mind is your world," writes Miss Shanklin. "Your thoughts are the tools with which you carve your life story on the substance of the universes. When you rule your mind you rule your world. When you choose your thoughts you choose results. The visible part of your life pours out of your mind, shaped and stamped by your thoughts, as surely as the coins of nations are shaped and stamped by the mechanisms used to convert ores into specie."

Miss Shanklin's gift for poetical expression and for writing volumes in one sentence sets this book aglow with gems of Truth: "What you are willing to be, that you are becoming." "Your life is what you think."

(*What Are You?* is priced at $1 a copy.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again	$1.00
	Doctor Houston Speaking	1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A	1.00
	Myrtle Fillmore's Healing Letters	1.00
	New Ways to Solve Old Problems	1.00
	Peace Begins at Home	1.00
	Prove Me Now	1.00
	Story of Unity, The	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
	You and Your Child — *French, English*	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Let There Be Light	2.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Adventures of the Seven Spartans	1.00
	Barky's New Home	1.00
	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00

Greeting Booklets				
	Be at Peace	.10	Land Is Bright, The	.10
	Daily Resurrections	.10	Preparation for Easter	.10
	Easter (new)	.10	Recipes for Living	.10
	For Thy Benediction	.10	Sanctuary	.10
	Gift of Immortality, The	.10	Stream of Life, The	.10
	Great Helper, The	.10	This Is Your Easter	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

Have You Met Arthur?

Arthur is the high-spirited, make-believe *Wee Wisdom* mouse that works in the file cabinets and helps the editors keep track of *Wee Wisdom* subscriptions about to expire. Each month Arthur appears in the back pages of *Wee Wisdom* to tell boys and girls about the next month's stories, and he has become quite popular with the young readers. This month he has been busy making valentines by chewing lacy designs out of paper.

Arthur is convinced that *Wee Wisdom* is the perfect valentine gift for boys and girls, for it will give them enjoyment and help each month for a whole year. *Wee Wisdom*'s fast-moving stories inspire children with their high ideals and teach them to use Truth in their lives. Without preaching, these stories show by good examples, with which boys and girls can readily identify themselves. For instance, here are some of the stories to be found in the February *Wee Wisdom:*

"Heap of Valentines," by Lawrent Lee—the story of two boys who never receive many valentines at school and what they do to remedy the situation. "Valentines for Mother," by Sara O. Moss, tells of a girl who must decide between buying the lovely valentine she has chosen for her mother and doing her a useful and needed service. "Johnny Jump-Up," by Marion Ullmark, is a basketball story about a boy who learns that even a despised nickname can become a title to be worn with honor.

Wee Wisdom's character-building stories, poems, paper dolls, do-it-yourself projects, puzzles, stamp-collectors' page, and other fascinating features will come each month for an entire year for $2.

Coming Next Month In UNITY

"More service to mankind is accomplished through love than through all other motives combined," writes Helen Reeves Kalb in her article "From Light Comes Love," which will appear in the March issue of UNITY. Jesus' motives for healing the sick, for teaching and preaching to the masses, even for enduring Calvary she ascribes to "His magnanimous love for not only those with whom He had associated but for all the succeeding generations whom He loved, then as now, with a divine love."

Likening our lives to adjusting a Venetian blind, Mrs. Kalb states: "Upon arising each morning we adjust the Venetian blinds in our room so that we receive no light, reflected light, or abundant, direct light. So it is with our lives! We begin each day with many choices, possibilities, and potentialities; it is up to us to decide how we shall use the day and its light."

"We shall find," assures the author, "that when there is direct light and love from God we experience peace of mind, joy of being, and success in our affairs. These make us realize that we do not want a reflection that bounces from tilted slats but desire, instead, the full brilliance that comes from raising the blind to the top of the window. Then it is that we know the fullness and greatness of God and all His wonders."

For special inspiration be sure to read "From Light Comes Love," appearing in next month's issue.

New Doctor Houston Story Published

Wiley had been to see Doctor Houston before and received good advice on where to look for a job. But on his return visit, when Doctor Houston asked how the job was going, Wiley answered: "It's going punk. I quit this morning. No man could be expected to put up with the things there."

Since Doctor Houston had known him, Wiley had lost at least three jobs after a short time of employment; so it seemed evident that part of the trouble must lie within Wiley. The way in which Doctor Houston helps Wiley to right the situation not only makes interesting reading, but gives many helpful ideas about getting along with others.

This new story of Doctor Houston's experiences as a Truth counselor is entitled

"The Great Friendship" and appears in the February 13 issue of *Weekly Unity*. *Weekly Unity* will come to you fifty-two times during the year for only $1.

Cold-Prevention Article Is Featured

At this season of the year cold prevention is a timely subject. For this reason, you may be interested in reading the article entitled "No More Colds," by Fred Beale, which appears in the February issue of *Good Business* magazine. "No More Colds" is about a man who, when he sneezes, does not say, "I've caught a cold," as some of us do. Instead, he says, "Hurrah for me; I've caught a cleansing!" The article explains a method by which we can escape the discomfort of colds entirely, and the method can be used to work many other healings as well.

Also in the February *Good Business* is the second in the series of page-long articles "Thinking about Prosperity," written by Unity center leaders. The February page is written by Eric Butterworth, who is leader of the Detroit (Michigan) Unity Association.

Each month *Good Business* brings timely and inspiring articles, in addition to poems and numerous regular features. A full year's subscription for this magazine is $1.

The Leaflet *Is Better than Ever*

Have you read a copy of the *Unity Sunday-School Leaflet* recently? We think the *Leaflet* is better now than it has ever been, and the reason is that it is now slanted for a specific age group. *Unity Sunday-School Leaflet* is now tailored to fit the needs of boys and girls in the sixth, seventh, and eighth grades and in high school. Previously we have attempted to prepare the *Unity Sunday-School Leaflet* to serve all ages, but with our graded Sunday-school material the *Leaflet* comes into its own to complete the Sunday-school course. Since it is a monthly periodical with a new lesson for each Sunday, boys and girls in this age group can study the *Unity Sunday-School Leaflet* until they are ready to take up Unity textbooks.

Many adults also find the *Unity Sunday-School Leaflet* helpful to supplement the Sunday lessons in UNITY and *Weekly Unity*, all of which are based on the International Sunday School Lessons. Sun-

day-school teachers especially benefit by reading the *Leaflet* regularly, in addition to the other two magazines mentioned. The $1 yearly subscription price for *Unity Sunday-School Leaflet* includes one lesson for each Sunday and one *Teachers' Section* for each month.

Unity Activities in Other Countries

A Unity group recently has organized in France to become affiliated with Unity headquarters. Several of the Unity publications in French may be obtained from this group. Information about this literature may be obtained by writing to France Unity, 93 rue Truffaut, Paris XVIIe, France, which is the provisional office at this time.

The book *Truth Ideas of an M.D.* has been translated into Italian and is now available from Revista Unitá, Corso Genova 5, Milan (328), Italy. Unity headquarters also has a limited supply of these books, priced at $1 a copy.

The book *Lessons in Truth* is now available in Swedish, as is a regular edition of *Daily Word* in Swedish and Finnish. Information about this literature may be secured from: Maija Blomberg, Tervakoski, Finland.

Daily Word *a Help to Travelers*

A Unity friend in Florida writes: "Perhaps you would be interested to know that I take my *Daily Word* magazines to the bus station here after I have finished with them. I have noticed that people who are traveling are often tired; and perhaps if they are able to have one of these magazines within easy reach, they may find comfort and rest, even on a bus-station bench."

If you have not read *Daily Word*, why not send for a subscription today? *Daily Word* is priced at $1 a year for twelve monthly issues.

Are You Planning to Move?

If you are planning to move or change your address soon, please remember to notify us so that there will be no delay in the arrival of your Unity literature. Be sure to give us both your old and new address and to list all the Unity periodicals that you receive.

By giving us this information you will be helping us to change our records correctly and to send your magazines on time. Thank you for helping us to serve you better.

"The Silver Spoon"

Why would a girl "born with a silver spoon in her mouth" need to compete in an art contest, even though the prize is one thousand dollars? But as Gale Drummond, whose parents are wealthy, reads the contest announcement, she exclaims to her companion, "Rudy Burton, that's just the answer to my prayer!"

Rudy is interested in competing, too, because he really is in need of the money. As the deadline approaches, however, it seems that fate has decreed otherwise.

Teen-agers will get a thrill reading how Gale and Rudy meet very different problems in this story entitled "The Silver Spoon," by Esther Freshman, appearing in the February *You* magazine. Also of special interest in this issue are:

"A Word to the Fellows," an article by Helen L. Renshaw, offering boys advice about dating and social life in general.

"Laugh Magic," an article by Duane Valentry, containing interesting facts about Judy Canova and other well-known comedy stars.

"Neglect Not Your Gift," the true story by Will H. Smallwood of a girl who makes beautiful and useful objects from driftwood, shells, and other material gathered on the beach.

Young people are sure to enjoy *You* magazine, and they will find that it also gives real help in solving the problems of teen-age living. *You* comes monthly and is priced at $1 a year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Presenting Unity's New Greeting Booklet entitled "EASTER"

"The gift of Easter is the gift of life," assures this newest Unity Greeting Booklet from the cover, picturing lovely Easter lilies, to the closing "Prayer for the Day," by Ruth Harwood. Here is an inspiring selection of short, uplifting articles (by such authors as Lowell Fillmore, William A. Clough, Clara Palmer, and others) interspersed with heart-warming poems and a powerful one-page lesson. The center pages contain quotations from the Bible Easter story. Your friends will truly bless you for sending them this new Easter booklet, for they will receive lasting inspiration and help from its contents.

UNITY'S EASTER GREETING BOOKLET ASSORTMENT

Easter (new)
Be at Peace
Daily Resurrections
For Thy Benediction
The Gift of Immortality
Preparation for Easter
The Great Helper
The Land Is Bright
Recipes for Living
Sanctuary
The Stream of Life
This Is Your Easter

Complete with special mailing envelopes, Unity Greeting Booklets are ideal for carrying Easter greetings to your friends. Price, 10 cents each, 12 for $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

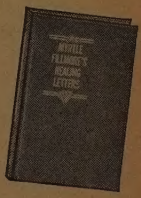
New Title for
MYRTLE FILLMORE BOOK

The book *Letters of Myrtle Fillmore* was first published in 1936. During the past nineteen years more than 27,000 copies have gone out to carry Myrtle Fillmore's messages to others, and many words have been spoken and written in praise of the material that the book contains. As one reader says:

"I must tell you that the *Letters of Myrtle Fillmore* are like a string of precious pearls to me. It is as though her gentle presence were with me as I read and reread those beautiful messages, which must have brought a great sense of peace and inspiration to those who received them."

Unity has found, however, that some persons have been led by the title to think that the book contains only personal letters. Actually, it is composed of Mrs. Fillmore's answers to persons who wrote to her in search of help for many types of problems. These letters are truly healing messages that will aid anyone to remedy undesirable conditions and find a richer, fuller life.

To make clear, therefore, what this inspiring book contains, the title has been changed to *Myrtle Fillmore's Healing Letters*. The book is now bound in rich blue Keratol and stamped in gilt, but the price, of course, remains the same ($1 a copy). You may order your copies of *Myrtle Fillmore's Healing Letters* from your local Unity center or direct from:



UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"My Salary Has Increased . . ."

"I have been greatly helped by the Prosperity Bank plan. My salary has increased, and I find my work a pleasure. Truly God is blessing my affairs and my life. Please send me another Bank."

The Prosperity Bank plan can help you to find new prosperity, as it has this friend in Pennsylvania. Sending UNITY magazine to three friends sets in operation the law of giving and receiving in your life. Praying with Silent Unity for your prosperity as you deposit a coin in the Bank each day for six weeks helps you to develop your prosperity consciousness and to attract good into your life. Use the coupon below to order your Bank and discover how it can help you to find new prosperity.

UNITY SCHOOL OF CHRISTIANITY. LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-2-55

The Unity Lenten Program

"To observe Lent according to the spirit rather than the letter we must fast from criticism and condemnation and feast on brotherly love; fast from false beliefs in sickness and weakness and feast on the truth of God's omnipresent, perfect life; fast from false beliefs in lack and limitation and feast on the truth of God's bountiful good will."

This is the Unity way of observing Lent, as Georgiana Tree West describes it in her foreword to the book *Keep a True Lent,* by Charles Fillmore. This book is used in the Unity Lenten Program and contains daily meditations especially written by Mr. Fillmore to help you observe Lent in the Unity way.

Lent Begins February 23

Join with thousands of other Unity students all over the world in the Unity Lenten Program, beginning February 23 and continuing through Easter Day, April 10. All you need to take part—besides, of course, your Bible—is the book *Keep a True Lent* and its guide booklet.

Send for your copy of *Keep a True Lent* (priced at $1), and you will receive the accompanying booklet *The Lenten Guide* without charge. If you already have the book, Unity will be happy to mail you the booklet free on request. Mail your order today and take part in the Unity Lenten Program this year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"Dimensions"

Clarence Edwin Flynn

Let me look up and see the light
Falling from aspiration's height
And move through each day's strain and
stress
Remembering life's loftiness.

Let me reach out and comprehend
The constant value of a friend
And keep my sympathies as wide
As life itself on every side.

Let me dig deep and build secure
Upon Truth's bedrock, firm and sure,
So that whatever else may fail
What I have wrought can take the gale.

Let me look far across the years
To come and put away my fears,
Knowing that life's immortal sweep
Is long as well as wide and deep.